Acts 3:5,6. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ walk.

Our text a most striking picture, yet a common one.

a. Beggars there have been from the time of Adam.
Peter had often passed them before.
We see them everwhere, many we pass by, some we help.

b. But this time Peter meets a beggar he acts differently (ly
Yesterday, Peter's soul was as lame as was the beggar's body that lay before him.
He was but Simon- unstable winddriven dust.
Then Jesus Christ crossed his path and lo, the wind-driven dust becomes adamant, Peter, a solid rock.

c. But to this lame beggar Peter and John looked like all other men to him.
Born a cripple, necessity made him a beggar and despair made him an unresponsive outcast.
The world from his pallet of straw was no realm of beautiful sunrises and sunsets, but the days trampled on his soul with iron feet.

d. And now we witness the beggar receive, unexpectedly and un-hoped-for that which was worth more than tons of silver and gold.
But afterall, this is not startling, for many of God's most precious gifts come to us in this unexpected, unforseen, quiet way.
Well may we ask ourselves such questions as these:
Why did I pick up a certain book at that particular time?
How did my noblest friendship begin?
Why did my heart receive from God the gift of a good and pure woman on such a day and at such an hour?
What influence did God exercise over me when I was led to take ~~XØXXX~~ vows of nobler living?
Were we not lame indeed when these messangers from above came our way? And at the time, like this pauper, perhaps, we were looking for material favors, but God's unnaunced angel trumpeted in our ears, "Silver and gold have I none, but what I have that give I thee."

Let us, then, consider some of these precious gifts from life which cannot be purchased

I. The first lesson our picture text suggests is MASTERY OF CIRCUMSTANCES.

1. Oh, you say, this is a hackneyed truth, one of those common facts of life that we take for granted. But some of the things we have known the longest and with which we are most familiar are the very things that we need learn the most, sometimes.

2. The surroundings of the lame man before the gate of the temple were all that any man could ask for. The gate, the temple, the mountains, the sunsets. But the fact remains that the man was a begg beggar, a lame beggar carried by kind hands to where he might receive alms from temple worshipper Not until god's lightnings of health and stren strength had smitten the man did he see anything in his beautiful envoronment except the chance to pick up enough for something to eat.

Emerson: "Tho we travel the world over in search of the beautiful we must carry it with us, o or we find it not."

3. Men have always claimed ,"Give us comfortable houses, good wages, abundant food, ease and culture, and we will be content."

These things do mean a lot to us, and would to God all peoples everywhere had them; but these things in themselves do not bring about the desired result.

Take our lame beggar and place him in the midst of palaces, art, science, culture and beauty and he will be a beggar still.

Take our millionaires who have all these things in abundance, do they stand out in society as distinguished for saintliness and goodness? Are they proving themselves to be, consequently, better than the rest of humanity?

But when the Spirit of God touches a man's soul, however crippled his body may be, or restricted his environment may be, then to him beauty becomes beauty, goodness becomes goodness, truth becomes truth and happiness and satisfaction become happiness and satisfaction.

What are nature, and work, and the family, and soci and society, and bodily health to the man who is not in vital touch with the source of them all- the holy, living empowering God? A man's soul must be touched with the Spirit of God before he can enter fully into the appreciations of life.

II. Our picture also suggests the value of practical FAITH.

1. Too much of to-day's Christian faith is expended in vague theories, idle dreams, and meaningless doctrines that have no connection whatever with the vital ~~ff~~ needs of every-day life.
Peter, seeing the vital need of the lame beggar said to him, "In the name of the Lord Jesus Christ walk!"

Much of our modern "isms" is but the despairing attempt of the hungry Xn to get a hold of God's truth so as to help him meet his immediate needs. Eddyism, Russelism, New Thotism, Occultism and the rest of the the cackling bantums professing to have been hatched in the nest of Absolute Truth. Nor can we dismiss these isms by declaring that they carry within themselves the seed of their own destruction. They are symptomatic of a lack, a disease, a lameness in our Xty today.

They remind me of the window in S.F. full of crutches, belts, casts, supporters and other devices for various kinds of afflicted people. Much of our modern Xty has a sort of spinal meningitis. Its mental therapeutics is excellent, but it is so lame religiously as to require the assistance pf patent crutches gayly made to order and offered as the real thing itself- health and vigor.

2. Our Xty needs to be made definite and practical.
a. Let every Xn exercise such a clear, definite, speci specific faith in the power of our Lord to impart eter nal life right here and now; to fill the soul with joy that triumphs over all sorrows; to speak forgiveness and peace to sinful, troubled souls; to bring hope to the despairing and strength to the burden-wearied; to uncover the richness and vitality of God's kingdom for this earth- a contagion of Xn health and hope and joy and victory!

3. Rudo,ph Eucken says, "It is not our duty today to fight for a new religion: we have but to kindle into freshness of life the fathomless depths of Xty."
a. Xty does mean freshness of life.
We tend to drift into our winters of sleep and despair and our days grow gray and cold, days of falling leaves and decaying worms, when our noons become blacker than midnight.

4. Then it is that God's glowing sun breaks thru our clouds of despair and fills our aching void with new meanings, and lo, the valleys are again filled with laughing flowers and budding trees; the hills and mountains are again carpeted with green into which opening buds of the wilds pour their profusion of gorgeous colors.

And so into our souls Xty still brings the springtime freshness of life from the returning Son of God's favor.

b. And Xty does contain fathomless depths. The way some of us settle down in our beliefs and conceptions and habits and ways one would think that we had exhausted the Bible of its full meanings and life of its full measure of experience. We travel over the same roads but never see anything new.

The survey marks near the bridge over Putah Cr. Yes, there are fathomless depths to the Gospel of Christ of which we little dream. God's ocean of goodness and love and life has never been crossed yet nor its depths sounded much below the surface.

God holds for us grace sufficient for our every need.

c. We lame Xns need to exercise a faith that will make us get up and walk, thus demonstrating to the world that there is a name whereby men may be saved.

I am the Christ of the land of rain,
The Christ of the falling, falling showers
I call the ancient springs to life again,
And the land of graves is the land of flowers.

I am the Christ of the running stream,
That escapes from the winter and laughs and sings,
Of the broken heart, and the ruined dream,
And all forgotten, forsaken things.

I am the Christ of the rising moon,
And the setting sun and the falling star:
I am the Christ of Life's deep rune,
And the Country where the lost faces are."